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CHANGSHA AND THE CHINESE

BY DR. ALFRED C. REED

SAN FRANCISCO

PERHAPS to western eyes no feature of the seething life of the orient presents so strange and unexpected a contrast, so weird and startling an experience, as a first entrance into a Chinese walled city. China is to-day a land of contrasts, where the west and its civilization is sharply juxtaposed to the most ancient and conservative east. Like a wasp's nest a walled city from outside betrays no part of the swarming host within. A plain gray stone or brick wall alone is visible, so near the earth color that it is hardly to be separated from the other features of a monotonous brown landscape, were it not for the notched summit, an occasional gilded roof within, and the better view afforded where a chance hill may lift the wall into full perspective. In this latter case it stands out grim and suggestive of the age-long resistance of inertia, the colorless passive indifference of the race that fashioned it.

But this old Chinese wall has other qualities. Its fifteen to thirty feet of height and its solid ten to fifty foot width may represent the inertia and egotistic passivity of its makers, but they represent with equal truth those factors which have preserved the racial integrity of the Chinese and made them conquer their conquerors time and again through history, by extending apparent defeat into a slow process of absorption and assimilation. If the first view of the walled city reveals only the wall, and that in its somberest, most uninviting colors, so does the first contact with the race show only the instinctive racial opposition and contempt, the masking stolidity, indifference and hostility which surround like a grim gray wall the qualities of humanity, altruism and receptivity which are found in the Chinese at their best.

But now to leave the rich countryside, the broad winding river, the clumps of bamboos and camphor trees, the grave-covered brown hills, and the valleys and low places with their crowding paddy fields and vegetable patches—and to enter the tunnel-like runway with its massive iron gates which leads through the wall into the city. Once inside, a new world, strangely different from any other world, swallows up the spectator. The street is narrow, perhaps not over ten or twelve feet in width, and filled with a confused swarm of Chinese. No sidewalks, no horses, no carts, wagons, automobiles or street cars have any place here. Instead, coolies with baskets hanging from poles across their shoulders, wooden-wheeled barrows innocent of grease, rattling iron-tired rickshaws, an occasional sedan chair, multitudes of pedestrians, and underfoot dogs,

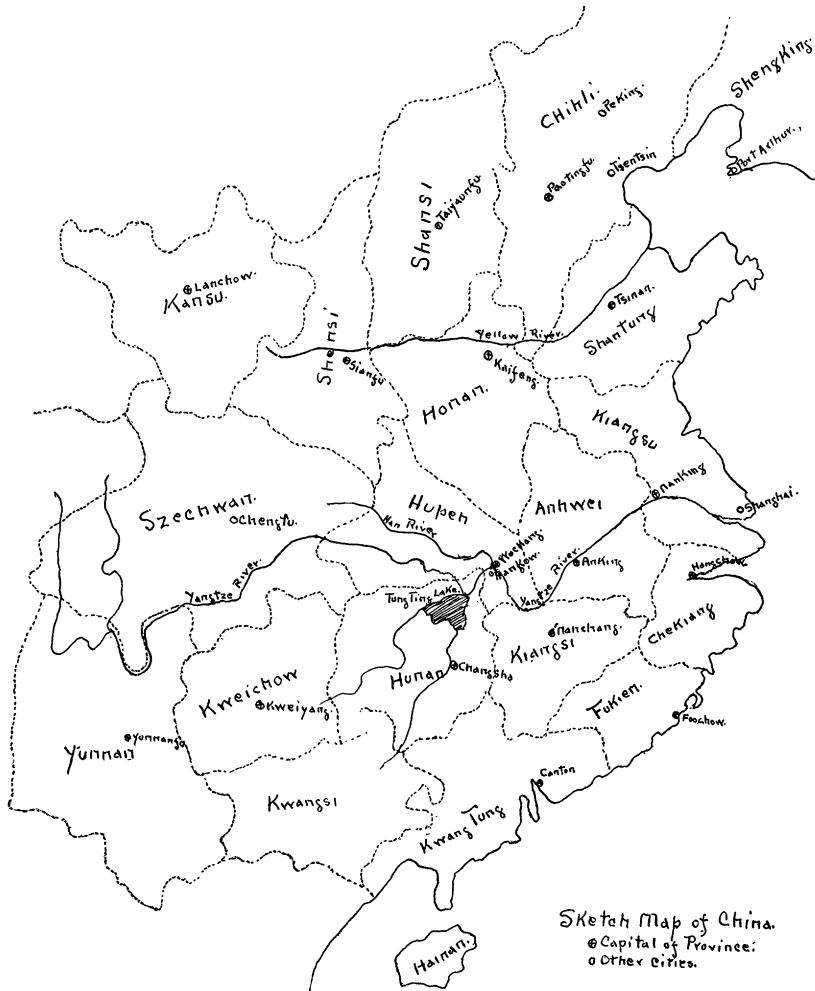
many pigs and children in all stages of dress and dirt—this fills the scene. Little sunlight penetrates the narrow crooked street, because from the one- and two-story buildings on either side, matting, thatch and bamboo awnings almost completely cover in the tunnel-like cañon. Then too the perpendicular hanging scrolls and cloths which replace the western advertising signs, help shut out the light.

In such a scene does one find himself on entering Changsha through almost any one of its eight gates. Before going on to describe more minutely the strange drama of life within this great and wealthy old city, it may be well to orientate Changsha in place, time and interest. The geography of China has been recarved within the past few years. A glance at the accompanying sketch map will show that the eighteen provinces of China proper form a rough circle surrounded on the one side by the sea and on the other by the wild, desert-like, largely unexplored subsidiary territories of Manchuria, Mongolia, Sinkiang and Tibet. Looking again at the eighteen provinces, it is seen that the province of Hunan is but slightly south and east of the real center of China. The district of the eighteen provinces is divided into three parts by mountains extending in a general east and west direction, separating the valley of the Yang-tze river in the middle from the valley of the Hwangho to the north, and from the southern tier of provinces, Yunnan, Kwangsi, Kwangtung and Fukien, on the south. Hunan is thus not only near the geographical center of the provinces, but it lies in the central one of the three great physical divisions of China, and about midway in the course of the great Yang-tze through China.

The only approach to Hunan is through the valley of the great river, although the Peking-Canton railway, now under construction, will open a route directly south through the mountains to Canton. Hunan province, comprising a territory of 84,000 square miles, an area about equal to Kansas, has some 22 million people. Half of the province is occupied by the valley of the Siang river which flows into the Tung Ting lake in the north of Hunan, the largest lake in China. This river valley has extreme fertility and is densely populated. The upper half of it is tributary in trade to Siangtan, a city of 400,000 about thirty miles above Changsha. The head of navigation for the larger river steamers on the Siang is Changsha, 200 miles above Hankow. Except for the term of low water in January and February, large vessels can reach this point with ease the year around, and a regular daily passenger service is in operation between the two ports.

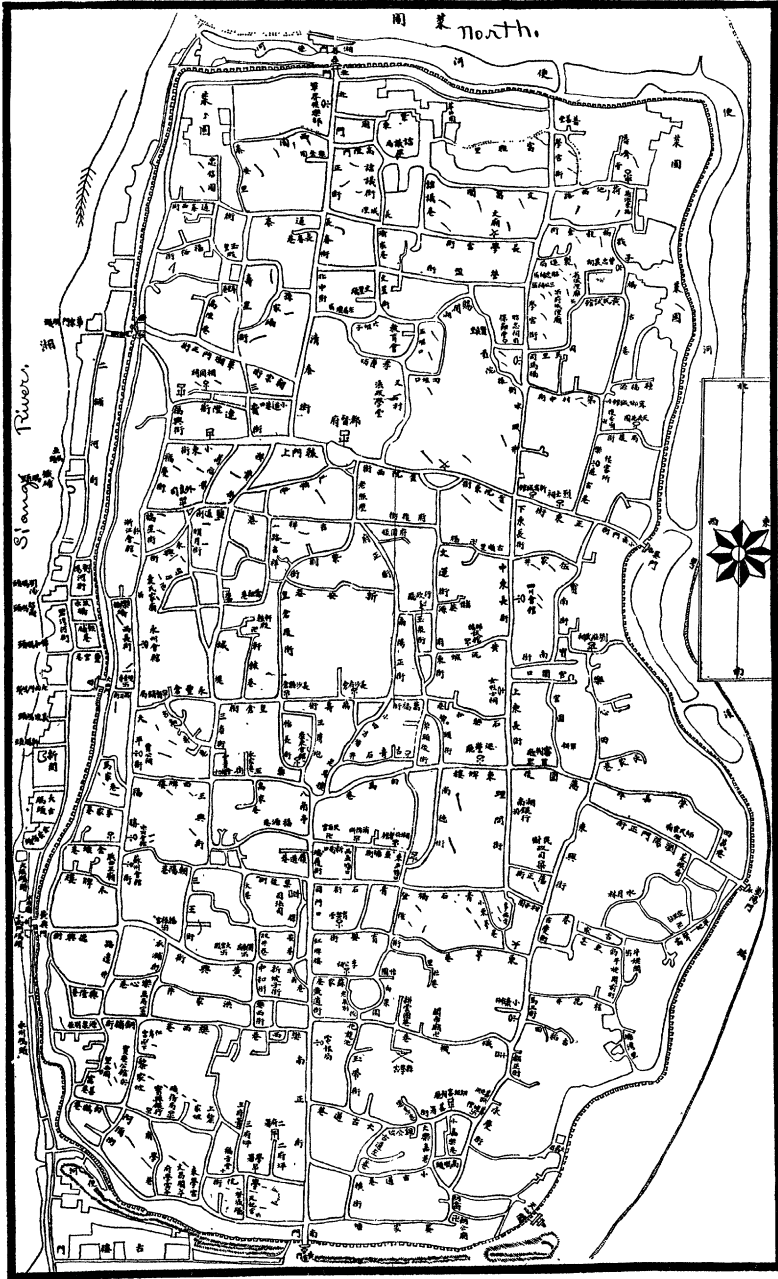
Hunan is a mining and agricultural province, but the mineral resources have been so far scarcely more than scratched. The mountains of the southern half contain enormous deposits of coal, chiefly bituminous, but with some anthracite, as well as abundant limestone, iron, copper, tin and antimony, and to a smaller extent lead, manganese and silver. The

Hunan antimony deposits are among the richest in the world. The Huachang Smelting Company in Changsha has a capacity of ten tons per day of this metal. The original plant of this company was imported from France and yielded but two tons a day, but the machinery was copied and enlarged in Changsha by native workmen to its present capacity. The establishment of two new antimony plants in Hunan is now under consideration.



Neither in mining nor in agricultural products, however, do the exports show a fair development, either in raw material, by-products or specialized products. Wood-oil, tea and groundnut oil, hemp, tobacco and rice, with a great variety of beans, are the chief crops for export. The province is a valuable source of timber, a commodity all too rare in

湖南全省城圖



THE CITY OF CHANGSHA.

China where the short-sighted policy of indiscriminate deforestation causes the most disastrous floods the world knows. Even here no systematic reforestation is encouraged or practiced. Large rafts are made up at certain points on the Siang river where the pine, fir, laurel, camphor and other logs are collected from the various tributaries. These rafts, which are really floating villages, go down the river with the current, and the timber is distributed throughout the Yang-tze valley. The bamboo grows wild over the mountains of Hunan and is sent out of the province like other timber. Its smoky, feathery foliage, interspersed with an occasional camphor or palm tree, is one of the most beautiful sights observed. The bamboo shoots attain their maximum height in the first season and later years merely add to the thickness of the stalk. The bamboo in its first year rivals the banana in rapidity of growth.

Hunan produces a large cotton crop, especially in the northwestern section. The original seed came from America, but the stock has depreciated and the cotton is of very inferior quality. It can be bought in the street market for about ten cents gold per pound. Tobacco too is raised in large quantity, but its quality is poor. The Chinese is a prodigious smoker, at least in so far as pertains to the time spent on the habit. In Changsha the large, cumbersome water pipe is universal and indispensable for every class of society. A small wisp of tobacco shavings is placed in the bowl of the pipe, ignited with a fuse which is blown into a flame, and the smoke is inhaled at one or two puffs. The process is repeated ad infinitum. The pipe is passed around in every group of men, and women too, and each takes a whiff. For those exceptional ones who are too busy to manipulate their own pipes, a special public pipe with a long stem is available. This is carried about by a street vender, loaded with a wisp of tobacco, lighted, and the stem put into the mouth of the customer who takes his whiff without taking his eyes or attention from the matter in hand. A slender straight pipe is also used and cigarettes are increasingly frequent. The women and girls enjoy the pastime as much as the men, and in a land where everything is upside down or backwards, the custom seems neither strange nor unseemly.

The poor quality of cotton produced illustrates the entire ineptitude of the Chinese on his native heath or rather paddy field in introducing new or improved methods or agricultural products. Changsha is adapted in soil and climate for all sorts of citrus fruits, but the oranges are of the poorest, the best obtainable being imported, and foreign lemons are unknown. The native lemon is a large, coarse, slightly bitter fruit. Grape fruit are not found, but pomeloes are abundant and occasionally quite good. Even where good orange and lemon stock has been introduced, the farmers will not give proper care or learn better methods of production. The result is a rapid deterioration of imported stock and an extremely poor grade of native stock.



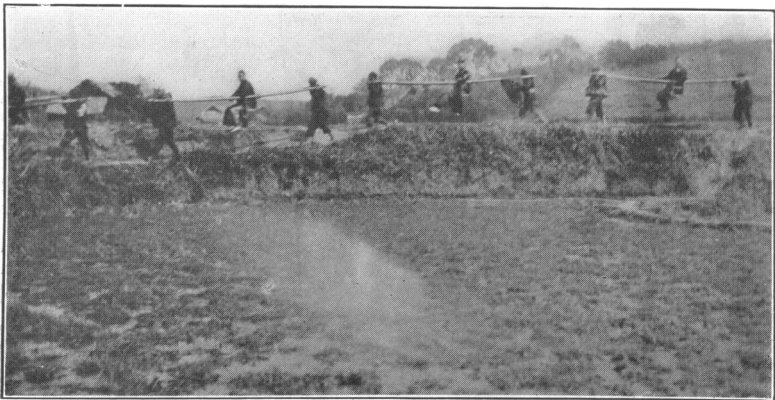
KULING MOUNTAIN, Summer Resort of Foreigners.

Of the rich and central province of Hunan, Changsha is the capital, lying in north latitude 28 degrees and 30 minutes, about even with Tampa, Florida, and 800 miles inland from Shanghai by river. It is the largest city of the province, having a population somewhere between three and five hundred thousand, and ranks among the oldest, wealthiest and best built cities of China. The Siang river gives it free communication by water with Hankow and thence by rail and water with Peking and Shanghai. The water life of China is among its most picturesque features, and the Changsha bund furnishes a kaleidoscopic review of the incoming and outgoing traffic. This city is fortunate above most Chinese cities in having near at hand very extensive quarries of excellent granite, which, cut in huge blocks, sixteen inches wide, six inches thick and from three to six feet long, supplies paving for the streets, building material for many of the more modern edifices and a lasting fabric for the sea-wall which protects the city and its bund from incursions of the river. This wall extends for three miles, averaging between twenty and forty feet in height and at frequent intervals having broad granite steps leading down to low-water level, so that, as the river rises, the boats merely come alongside a higher step. The large river steamers from Hankow and way-ports are docked alongside floating hulks which are anchored and chained in the deep water off the bund. From the hulk which acts as a landing stage, ticket office, freight depot and waiting room combined, a pontoon foot bridge leads ashore. These hulk-docks are characteristic features of the Yang tze steamer system.

Chinese river life is a world in itself, and the Changsha bund presents a never-ending and constantly changing panorama of water craft and river population. The great lumber rafts pass here, many a hun-

dred and two hundred yards in length, with their thousands of logs bound together with split bamboo withes, and surmounted by the thatched huts of the numerous crew and their more numerous families. The whole unwieldy mass of logs or bamboo is propelled in a variety of ways and at an infinitesimal speed. For time, like human life and labor, is of no account in China. Sometimes a long woven bamboo or hempen cable is stretched ashore ahead, and from twenty to fifty men pull. If the wind favors, a multitude of sails, large and small and of all colors, springs up in a variegated crop. Sometimes a huge sand anchor is fixed in the mud several hundred yards ahead and by means of a creaking wooden windlass, the raft is drawn up to it. Thus the rafts are taken up stream as well as down. There are also men and boys punting with bamboo poles, and innumerable sculls, working sampan-fashion, with often a half-dozen coolies swinging on one oar. The sampan oar is a curious affair and the Oriental method of rowing, the oarsman facing forward and standing erect, with short quick choppy strokes, is totally different from ours.

The Chinese houseboat is a commodious flat-bottomed structure with blunt ends, a high galleon-like stern, a tremendous sail-spread for a draught of but two or three feet, and its general style of architecture might well be descended from the time of Noah. Like all Chinese boats, the houseboat is provided with a pair of brightly painted eyes, else how could it see to make its leisurely way through the thronging fleet of river craft? In the junk and houseboat the steersman sits under an arching roof which covers in the stern and permits no vision to the sides or forward. He steers by land-marks astern and has an uninterrupted view of everything he has passed. This system works very well in the day time when other members of his crew or family are watching ahead, but at night it is not so successful and the situation is aggra-



TRAVELING IN THE COUNTRY MOUNTAIN CHAIRS, passing a paddy field.

vated by the entire absence of lights. Unlighted junks with only the steersman awake and no look-out ahead are the bane of the river steamers above Hankow and collisions are frequent.

Another feature of the water life is the cormorant fisher. This individual owns a sampan with a long fore and aft roost, on which are perched from five to twenty cormorants. Each bird has an iron ring around its throat which is just tight enough to keep it from swallowing a fish. The birds dive overboard, catch the fish and are hauled back with the prey in their mouths. Of other river industries, mention must be



TOMB AND SHRINE NEAR CHANGSHA

made of the duck farmers. It is no uncommon thing to see a solid mass of ducks, like a great raft, go quacking by, the column being held in shape and steered by a couple of sampans whose owners beat the water with long slender bamboo rods, and frighten the ducks into the straight and narrow path to market. Some of these flocks number from five to ten thousand birds, and so tightly are they wedged together that when an occasional duck is squeezed upon top of the main layer it must scramble to the edge of the flock to get its feet into the water again.

The Changsha city wall is about five miles in circuit and its broad summit provides barracks for many troops. The outer edge is raised into a granite and brick escarpment or parapet, from four to ten feet

higher than the level summit, through which numerous embrasures allowed the defenders to manipulate their artillery under protection from an enemy's fire. These old guns are dismantled now, but hundreds of them cast in various parts of Europe as well as China, are lying about, eaten with rust, and disregarded. Like most city walls, this one has an outer and an inner wall of brick or granite, and the intervening space of ten to eighty feet is filled with dirt. One old cannon is still mounted on the wooden trucks from which it helped defend the city against the Taipings. This is the gun which killed the Taiping general and a shed has been placed over it, together with an inscription telling why the people still worship it.

History states that Changsha was founded during the Han dynasty, one of the most glorious in Chinese annals, which flourished from 200 B.C. to about A.D. 200. The original wall has long since succumbed to



GRAVE-COVERED HILL AND A FARM HOUSE.

siege and assault, and there is little about the city except its graves to bear evident witness to its antiquity. It is almost unique in never having been pillaged or looted. As the capital and largest city of Hunan it attracts many of the wealthy class and the gentry, who select it as a desirable place of residence. Since being made a treaty port, the foreign community has steadily grown, until now there are over 200 Americans, British, Germans and other Europeans resident in the city or on the long sandy island lying in the river opposite. It is from the three-mile length of this island that the city takes its name, Changsha, or "long sand." On the island are the British Consulate and the residence of the commissioner of customs and other foreigners.

Great Britain, Germany and the United States maintain consulates in Changsha. The foreigners in the city are divided between the thirteen missions, seven German firms, five British, two Japanese, and one



AN EMBRASURE ON THE CITY WALL.

each American, Belgian and French. The American hong or business house is the Standard Oil Company branch, which is easily holding its own against its powerful oriental rivals. In 1913 a half of the total importation of kerosene was American, Changsha has a Chinese and a Japanese post-office.

Across the river from the city rises the beautiful wooded hill of Yolosan. With an altitude of but 800 feet above sea level at Shanghai, this mountain still gives a magnificent view over the hilly country on every side, and the river and city at its foot. On it is a large stone tablet, the Yu Pei, which recites the tale of the mastery of the vast floods which once inundated enormous sections of central China. This tablet was erected by the great Yu, founder of the Hsia dynasty, 2205 B. C. On the southern slope of Yolosan is a large high school, in which are Confucian and Buddhist temples. The mountain is heavily timbered from here to the Taoist temple on the summit.

Changsha is an educational center of importance. It boasts about thirty prominent schools, most of which are public and are maintained at least to a considerable degree by the government. It is to these schools that the people of the entire province look for an opportunity to study western civilization and methods. The Changsha educational system has an influence on 22 millions of people and is a controlling factor in their leadership and views. In this connection it is of course to be remembered that even in these so-called modern schools the old Chinese idea prevails, that the students and not the faculty are in control, and that a superficial smattering knowledge is too apt to replace genuine, thoroughgoing scholarship. These Chinese cares more for appearance, for a smooth and glittering surface, for an apparent acquaint-

ance with western learning, than he does for the genuine substrata that alone make possible the real western civilization. These traits appear just as prominently in the educational system as they do in the industries, the government and the ordinary every-day life of the people.

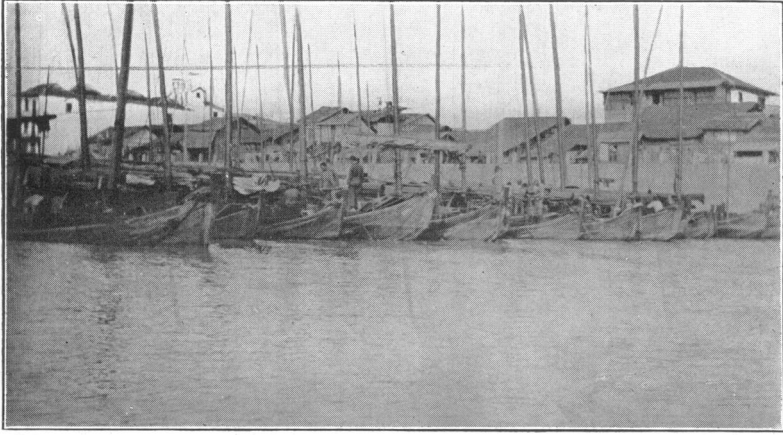
In Changsha are five normal schools, one called a high normal school and the others simply numbered from one to four. The latter prepare teachers for the primary schools, while the high normal fits them to teach in the middle schools. Board and tuition are provided free and the enrollment in each is about 400. In the high normal the average student age is twenty-two years; in the other four it is about nineteen.

The largest, and in popular estimation one of the best, of the middle schools is the Chang Tsuen, with an attendance of 1,200 students. Here too the tuition is free to Hunanese. Next in size are the Hunan Provincial Middle School and the Ming Teh School with 400 students each. The average age in these is sixteen years. The Higher Technical School of Hunan has an enrollment of 900, averaging twenty-one years of age. With lower requirements, are the middle and primary technical schools. In these are offered such courses as railroad and civil engineering, mining, architecture, chemistry and physics, and their laboratory equipment is fair. There are two commercial schools with 200 students each where business correspondence and book-keeping receive major emphasis.

The University of Hunan, with 400 students, makes a specialty of Chinese and foreign literature, politics and law. A railroad school, supported by the provincial government, has 600 students. There is too a school of communications, attended by a hundred boys, whose time is spent chiefly on the Tibetan and Mongolian languages. A police school, enrolling 500, prepares for positions on the police force.



ROOF SCENE, showing flat tiles and "Saltai" or roof platforms for drying clothes.



CHANGSHA BUND.

There are a dozen institutions giving instruction in politics and law, and they are well attended, for the Chinese ever has an impelling desire to become a public official and fatten off the land. A school of agriculture has 400 students, and in the future ought to be influential in improving this industry. Eight free primary public schools are maintained for both boys and girls. The average age in these is nine years and each school has about 250 pupils. Changsha has in addition about a dozen girls' schools with free tuition and each divided into three sections, normal, preparatory and primary. Chief emphasis is put on the study of Chinese and a counterpart in name at least of our own "domestic science" courses, the girls learning the various household arts and crafts.

Practical education is not an end in itself with the Chinese, but is merely auxiliary and always subsidiary to moral development. At least this is the attitude assumed in regard to it. But the educational system, like many other things Chinese, makes an imposing array on paper and in reports, while, judged by its efficiency and its output, it is a weak and inefficient institution. The old Chinese classical system has gone out, but so far the new learning has left only a surface mark and has in no sense filled the abyss left by the destruction of the old. The formulæ and the symbols are found, but the spirit and the scholarship have not yet taken root.

Life in the midst of a Chinese city offers many distractions to a mind bowed down with the weight of domestic woes and misunderstanding servants, the unbelievable difficulties of the currency or lack of currency, the unlearnable language, and all the multitude of vexations and torments which like a cloud of greedy mosquitoes, seek the fresh blood of the newcomer.¹

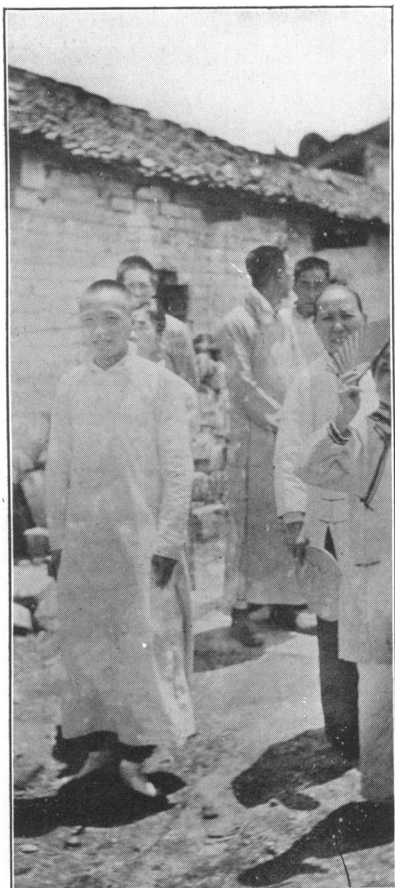
¹ A. C. Reed, "New York to Changsha," *Pomona College Alumni Quarterly*, June, 1914.

Not contented with one coinage, the industrious Chinese has several kinds, in fact many kinds, and practically none are current beyond a more or less restricted district. Usually the Mexican silver dollar is good anywhere, unless it is filled with lead, or counterfeit, or "chopped," one of which conditions usually prevails. Each province issues dollars and they are variously discounted by other provinces. Another unit is called the tael, which is supposed to be a definite weight of silver, no coin being minted of this value, but even this standard varies from time to time and from place to place. The daily business of the people is conducted entirely in "cash." Paper cash exchange fluctuates widely, a dollar being worth from 1,300 to 1,800 paper cash. The paper cash and cash notes have been abolished in Changsha in favor of the copper cash. Each copper is worth ten cash, but the exchange rate again varies from 1,300 to 1,600 cash per dollar. A great obstacle to monetary reform in China is the banking and money exchange class, which makes a fat living off the exchange and is loath to see its profits disappear with a stable currency.

The Chinese language too is a topsy-turvy thing, differing radically in its construction and expression from anything western. Many years of hard study are necessary for a foreigner to gain a working knowledge of it. Chinese from neighboring localities are frequently entirely unintelligible to each other. The language is devoid of grammar, rule and reason: innocent of syntax and logic. It has a varying number of tones or inflections which are as essential in pronunciation as the word itself. The Hunanese are blessed with but five tones, but in Kwantung and Szechuen there are eleven. In Hunan there is a level high tone, a level low tone, a falling tone, a high and a low-pitched rising tone. To ignore tone is never to learn Chinese. The same word in a different tone has a totally different meaning. It is a language which children



A TEMPLE COURT.



AN AIRING IN THE CITY.

learn to speak easily, but which adults must study with the help of a musical scale.

When tone and syllable are correct there is the further matter of aspiration to be remembered. Whether to aspirate or not to aspirate is a question of equal importance with that of proper tone. Having learned several thousand words, all of which are monosyllabic and in Hunan ending with a vowel, there is the difficult subject of idiom to be mastered. On the proper arrangement of words in the sentence depends its intelligibility and often its meaning. Chinese idiom is a bug-bear few foreigners successfully overcome. For instance, having found the right words, and given them correct tone and aspiration, imagine an idiom which in order to say, "I am afraid the young gentlemen will not be pleased with me," says literally, "Apprehend fear young sir see not up I this piece man." Again for our generic word "thing," the Chinese says, "one piece east-west." If in desperation

one falls into the horrors of "pigeon-English," still is to be remembered the remark of an applicant for the position of cook in a certain foreign family in which were seven ladies and one gentleman. The would-be cook on learning this astonishing fact, said in good pigeon-English, "One piecee he, seven piecee she, too muchee she, no can do."

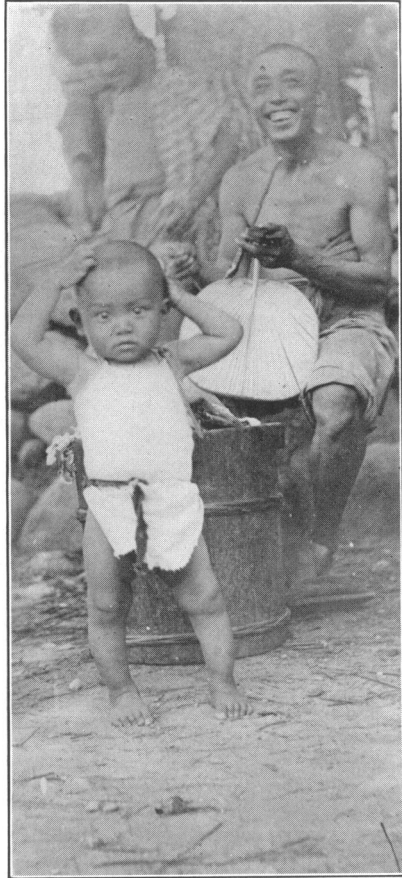
Of the thirteen missions in Changsha, there is one which represents a unique and typically American movement, whose spirit and idea is engaging the interest and active support of a rapidly widening group of people. This is the Yale Mission, a movement founded and supported by an incorporated society of Yale alumni and faculty, and established on certain fundamental principles whose recognition in university circles is distinctly modern. These principles take account, on the one hand, of the critical need in China to-day of certain qualities and a type of men which Christian western civilization can produce, and, on the

other hand, there is due recognition of the unique opportunity of a great American university to supply this need in a most practical and statesmanlike manner. The movement gathers enthusiastic support from a widening circle of men and women of large philanthropy and missionary zeal in the broadest sense of the word.

Yale-in-China has no evangelistic activities. It is not entering on the field of the established missionary organizations. It is not in rivalry with the church movements. It is not isolated from the spirit of modern missions. It is, contrariwise, in most cordial agreement and sympathy with every activity seeking the moral, physical and spiritual betterment of the Chinese, and it has the co-operation and support of the established societies. It is not duplicating the work of others, nor crowding an old field of activity. It is entering a field previously untouched and giving to the Chinese of Hunan the best

spirit, methods and Christian culture of the best type of American university, and giving to a growing number of American university men and women an opportunity for practical benevolence with no restriction of creed, dogma or self-interest. So attractive is the idea of this movement that it has already been copied in other universities and is forming a recognized form of modern social service and benevolence.

The work of Yale-in-China is two-fold, educational and medical. Or better, its work is purely educational, in two lines, academic and medical. In the ten years of its history to date, a carefully graded and fully staffed college preparatory department has been established, from which four classes have been graduated. The first freshman class in the college department entered in the fall of 1914. There are now 200 students and a faculty of eight Americans with a large staff of Chinese instructors. Practically all the instruction is given in English, except the first two years. An increasing interest is shown by the Yale boys in



SUMMER COSTUME. TEMPERATURE 110°.



MEDICAL STAFF AND GRADUATE NURSES OF YALE HOSPITAL.

things athletic, and under competent coaching they usually sweep the field in the interscholastic and provincial field-meets held in Changsha. A modern gymnasium is badly needed to supplement and facilitate the present courses in physical culture. The Chinese student is typically of defective physique, poor muscular development and with a strong predisposition to circulatory and pulmonary diseases. When given the opportunity, however, he takes as eagerly to athletic sports as his western brother of the American universities, and there is an immediate and corresponding improvement in his scholarship and his physique.

The Yale medical work comprises an extensive plant. Two hospitals are maintained, the Yale Hospital of 75 beds for women, and the Red Cross Hospital of 100 beds for men. Each hospital has a good clinical laboratory and operating equipment. At the Yale Hospital are the offices of the medical staff, the library, printing press and research laboratories. Each hospital has a modern pharmacy. The medical staff numbers six physicians and will be increased to ten within the near future. Two nurses' training schools are in operation under the supervision of two American graduate nurses. Regular instruction is given in both schools, for men and women, respectively, in practical and theoretical subjects.

At the initiative of the Chinese, arrangements have now been made for a definite contractual agreement between a Chinese corporation and Yale for the support of a modern medical college. The Chinese are furnishing land, school buildings, and money for operation, while Yale is to furnish the staff. Finally the China medical board of the Rocke-

feller Foundation has given the salaries of six new teachers in the medical college. This opens limitless possibilities and is the first co-operative movement of the sort to be instituted in China. The plan, moreover, has the hearty endorsement and support of the Peking government.

The Yale medical and educational work is temporarily housed in Chinese buildings in the center of Changsha. But within a year or two the entire plant will be moved to the fine new campus just outside the north gate of the city. The new buildings are now being erected there under the direction of an American architectural engineer. A new modern hospital of 120 beds, to be one of the best equipped in Asia, will adjoin the new Yale campus. The hospital will cost about \$200,000 and will be especially fitted for the practice of modern medicine and surgery, for research and for teaching.

Changsha is coming to be a commercial center for Hunan. The development of export and import trade in central China is of very recent origin. Heretofore each province has imitated China as a whole in attempting to restrict buying and selling to purely domestic transactions. So there are still found inter-provincial customs barriers, and all too often, embargoes on the exportation of rice or other staples from one province to another. These feudal traits are rapidly disappearing as the country enters on its era of railroad building and as western men and methods become more influential.

Changsha manufactures in large quantity furniture, gold and silver articles, and coarse paper. Much pewter of varying grades of hardness is made from locally mined tin and lead. The ordinary grades have equal parts of tin and lead or two parts tin to one of lead. A



A GROUP OF CHILDREN, patients in the Changsha Yale Hospital.

harder pewter is made by the addition of copper and antimony. Tin is extensively used for all manner of cooking utensils, water and oil cans, stove pipes and similar articles. Large quantities are also used for lining packing boxes and storage chests for summer, when it is necessary to protect against the dampness and heat, when mould covers shoes and gloves over night, and only the essentials are left out of the sealed tin-lined cases.

The first year of the republic was one of exceptional prosperity in Hunan and the general trade of Changsha improved correspondingly. For the year 1913, the Chinese customs report showed merchandise movements totalling taels 22,038,368, or about \$306,088 United States gold. The increasing popularity of foreign-style houses was shown by a 50 per cent. increase in the importation of window glass. The copper supply is chiefly Hunanese in origin and comes to Changsha in the form of copper ingots to be worked up in the local mint into ten-cash pieces. Changsha exports may be divided into various groups. First among these come articles bought by foreign merchants for export abroad, such as ores and metals; white, yellow, green and broad beans; pig bristles; fresh eggs; feathers, hemp, hides, nut-galls; tea and wood oils; vegetable tallow and varnish. Second are articles exported by Chinese firms for domestic use, such as arsenic, bamboo shoots, black beans, coke-preserved eggs, fire crackers, grass-cloth, lard (to the Chinese in Straits Settlements), lotus nuts, medicines, nankeens, inferior paper, steel bars, tobacco and paper umbrellas. The third class includes articles bought by Chinese merchants for sale to foreign merchants in other lines, such as fire crackers, human hair, hemp, tea and tea stalks. A large proportion of the enormous production of fire crackers in Changsha finds its way through Canton to America for the Fourth of July.

Changsha has always been a hot-bed of rebellion and political unrest, but the purely local disturbances of the last five years probably owe much to Japanese instigation. The Japanese are throughout China and their influence is a constantly growing peril of the future. In June of 1913, Hunan declared its independence, but vigorous and effective measures taken by Governor Tang, a new appointee of President Yuan Shih-kai, and his 3,000 northern soldiers, very completely destroyed all illusions in the minds of the Hunanese as to their integral share, not only in the benefits, but also in the burdens of national and racial China. Governor Tang has had several years' residence and study in France and his acquaintance with western civilization makes him a strong factor in restraining the powerful reactionary element and in moderating the excessive zeal of the progressives of the half-assimilated western learning cult. In this as in most of China's political disorders, the common people have had little part and less interest. So near does the coolie or farmer live to actual starvation, and so tenuous is his margin

of safety, that he has neither thought nor interest for any affairs not connected with his daily toil for actual food. He cares not who rules, nor how well or wisely, unless his own little sphere of daily activity is jarred. When it is, there are disturbances of a widespread and iconoclastic nature.

Illustrative of this fact were the last riots which occurred in Changsha in the spring of 1910. The cause was not primarily an anti-foreign sentiment, but the lack of rice and the high prices to which the available supply was forced. The people blamed the governor for having permitted exportation of rice to other provinces, with good Chinese logic ignoring the inherent fallacy in the supposition that exportation of a staple article begets an unsatisfiable demand for it. As so easily happens with the conservative ignorance of this race, such an economic necessity immediately took the form of anti-foreign hostility. A demonstration against the governor's yamen thus turned almost naturally into genuine rioting at the mission compounds and the custom house. The Norwegian, Wesleyan and Catholic missions and the custom house were burned. The governor having fled, the lower provincial officers did not stop the rioting for two days. Foreigners were not attacked, but much property was destroyed, for which indemnity was later paid, the rioters never being punished.

To understand the Chinese character and to arrive at some reliable method for forecasting China's future, it is essential that several component factors be recognized. First and chief among these is the record and influence of the past. Nowhere do custom and precedent have such complete mastery as in China. The central element in Chinese life is reverence and obligation to ancestors. Indeed Maeterlinck's spirits of the dead would be constantly vivified in China, for the Chinese have them ever in mind. This sentiment is extended also to the ancestors' words and deeds. The critical weight of history and precedent in determining the reaction of the Chinese mind to a certain stimulus can not be exaggerated. The second factor is the condition of China in respect of religious beliefs. As Bland puts it,²

There is the courage of an endurance almost superhuman in the lives of China's toiling millions, but the pathos and the poetry of a religion which redeems other Asiatic races from the heaviest penalties of materialism, have been sacrificed in Confucianism to the worship of genius, to an ethical system which contents itself with defining man's relation to man, and leaves him without enthusiasms, almost without curiosity, for the inner life and mysteries of worlds unseen. . . . The unity of the family and the state, the worship of ancestors, the three relations, and the paramount duty of labor,—these are the unshaken tenets of the Chinaman's creed, the sum and substance of his philosophy and religion.

The third factor embodies the present economic and sociological

² Bland, J. O. P., "Recent Events and Present Policies in China," p. 19.

condition of China. The overcrowding of population in cities is tremendous and everywhere the daily struggle for enough rice to last till the next day consumes all the energy and interest of the average man. The burden of Confucianism puts a premium on male children who will keep alive the parents' memory in their ancestor worship. Early marriages and an unbelievably high birth-rate play an unmeasured part in the physical inferiority so common. In this connection, it remains to be seen if improved sanitation, and measures for health conservation and for decreasing infant mortality, will in China be attended by a substantial reduction in the birth-rate.

The fourth factor is the kind of leaders China can produce in a crisis such as the present. The specific form of government which may be established is of minor importance. The great thing is the character of the men who control it. As always, character is everything and the particularized form of expression of ideas and ideals on paper is incidental. This latter failing for redundant verbiage and the recording of noble and altruistic sentiments of government and private living which have no connection with the actual practice of such excellent precepts, is a characteristic weakness of the Chinese. This is illustrated by an extract from a decree of the late Empress Dowager, Tz' Ann, given at Sianfu on January 28, 1901, after the sacking of Peking and the court's flight to Shensi, following the collapse of the Boxer movement.

The chief defect of our administration is undoubtedly too close an adherence to obsolete methods. The result is a surfeit of commonplace and inefficient officials, and a deplorable lack of men of real talent. Men of real ability are prevented from coming to the front by the mass of inefficiency which blocks the way. Our whole system of government has come to grief through corruption, and the first steps of progress in our empire are clogged by the fatal word "precedent." Up to the present the study of European methods has gone no further than a superficial knowledge of the language, literature and mechanical arts of the west, but it must be evident that these things are not the essentials upon which European civilization has been founded. China has hitherto been content to acquire the rudiments of European language or technicalities, while changing nothing of her ancient habits of inefficiency and deep-rooted corruption. Ignoring our real needs, we have so far taken from Europe nothing but externals.³

These words apply to China with equal force to-day. Whether there are in the present time of change and unrest the seeds of permanent change and a genuine desire for thorough domestic housecleaning, time only can tell. China lacks leaders, men with "purposeful will-power," not self-appointed, but produced by the national emergency, and prepared by a life conforming to the very principles of honor and patriotism which Chinese writers so delight to extol on paper.

The fifth factor is the present relation of China to foreign powers, considering not only China's real attitude and desire toward them, but

³ Bland and Backhouse, "China under the Empress Dowager," pp. 422.

also her obligations to them and the demands they may require of her. Space forbids discussion of this factor at present. To quote once more from Bland, whose words have prophetic truth,

The Manchus have joined the great company of kings in exile and the Chinese people are left once again to work out their political salvation. The difficulties which confront them are intensified by the fact that no longer, as in the periodical anti-dynastic rebellions of the past, can they hope to reestablish the normal order by the light of their own devices and instinctive traditions. The world is too much with them. For good or evil China can no longer be a law unto herself. She has given hostages to fortune in the shape of European loans. Now and henceforth her crises and her civil wars are become matters of concern to the world-family of nations, her disorganization and unrest a source of danger beyond her borders.

China is indeed but now becoming aware that her age-long isolation is ended, that, irrespective of her inclination, she must assume an active part in the social fabric of nations, and that the sure penalty of failure is disintegration.

To-day China needs leaders and can not find them. She needs money, men and brains, but the greatest need is for men of character. The opinion is too common that China can do in a decade what required centuries in Europe. But history presents few real novelties, and China will not be regenerated or rejuvenated in a single generation.